

THE
PRETENDER'S
DECLARATION

ABSTRACTED

From two Anonymous PAMPHLETS:

The One Intituled,

FUS SACRUM;

And the other,

Memoirs of the Chevalier St. George.

With some MEMOIRS of two
other Chevaliers St. George, in the
Reign of King HENRY VII.

Written by Mr. ASGILL.

Principiis Obsta.

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PRESENTED
DECLARATION

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From two Anonymous Persons
The One Initialed

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The Pretender's Declaration Abstract- ed, &c.

TH ESE two Anonymous Pieces coming out both at the same time, and publish'd by the same Person, and suited together (as a Scabbard to a Dagger) may be suppos'd to have been Written by the same Author.

And perhaps cunningly divided (as he thought) to evade a *double Treason* :

Whether that be so or not, they are Arrows from the same Quiver.

And the Difference is no more, than that in conjunction they are High Treason, within two Clauses of the Act, 4 Anne cap. 8.

And being separated, the *Jus Sacrum* of it self is High Treason within one of them.

By the first of those two Clauses, it is declar'd High Treason, *to affirm by Writing or Printing, That her present Majesty is not Rightful Queen of these Realms ; or that any other Person hath a Right other than according to the two late Acts of Settlement of the Crown.*

And by the last of those two Clauses, 'tis made High Treason, *By Writing or Print to affirm, That the Kings and Queens of England, with the Parliament, cannot limit and bind the Crown, and the Succession thereof.*

Now (you must know) that our Author's *Memoirs* is the Heraldry, of his Chevalier *St. George* ; blazoning him out as the *Legitimate Son* and Heir of the late King *James II.*

And under this Character, the *Jus Sacrum* hath avouch'd him to be the lawful King of these Realms according to the Laws of God,

of Nature,
the Civil Law and
Common Law.

A

Which

Which is palpable Treason, within the first Clause of the Act, as affirming that her present Majesty is not Rightful Queen: But that this Chevalier St. George hath that Right, contrary to both Acts of Settlement.

But without this Conjunction, the *Jus Sacrum* of it self is an elaborate and repeated Affirmance, That no Power on Earth can limit, alter, or settle the Crown, from the next of kin to the last Regnant.

Which is a palpable Treason within the last Clause of the Act, as affirming, That the Kings and Queens of this Realm, with the Parliament, cannot limit and bind the Crown, and the Succession thereof.

Now whether the Author be ignorant of these two late Acts of Settlement of the Crown (which are not the first, second, or third Acts, by which the Crown hath been settled by Parliament.)

Or whether he may think himself a bold Man for incurring High Treason, in vindication of his injur'd Hero, (as he calls him) I can't tell.

But if that be the Case, perhaps I think my self as bold a Man in telling him of it: (*Consideratis Considerandis.*)

However, I am sure to get a Place by it: I can't miss being put into one of the *Examiners*, and advertis'd in the *Post-Boy*.

But because our Author hath given himself the Airs of arraigning the Laws of the Kingdom, as repugnant to the Laws of God;

He shall not have *Silence for Consent*, nor the pleasure to say,

——— *Puder, hac opprobria vobis.*

Et dici potuisse, & non potuisse refelli.

Tho' had his Tinge went no deeper than the Person of his Chevalier (who hath hitherto spent his Reign abroad to get himself reputed of the Royal Family at home, without advancing to any Higher Character than a Pretender) perhaps I might have let it went with him, (as we say in Ireland.)

But

But this *Holy Thing* call'd *Fus Sacrum* is calculated as a perpetual Almanack for the Succession of the whole Royal Family; interdicting (with pretended Anathema's of Scripture) the House of *Hanover* from the Crown, till all the other intermediate Relations, between her present Majesty and that House, are spent.

YOU must know that *Fus Sacrum* in *Latin*, is *Anglice*, *Indefeasible Hereditary Right*.

But our Author (for brevity sake) hath fill'd up his Title-Page with Englishing of it: viz.

Or a Discourse whereby it is fully prov'd and demonstrated, That no Prince ought to be depriv'd of his natural Right on account of Religion, &c.

But (by way of Interruption) since our Author begins with *natural Right*, I would ask him a natural Question, Whether in his *Et Cetera* he hath couch'd *natural Infirmities*.

Because if he hath, I can contradict him without going any farther:

By citing a Case of a King depos'd for Leprosy.

2 Chron. 26. *And Uzziah the King was a Leper unto the Day of his Death, and dwelt in a several House, being a Leper; for he was cut off from the House of the Lord, and Jothan his Son was over the King's House, Judging the People of the Land.*

Now let our Author go on.

To make good the Promise of his Title-Page, he lays down three Positions.

1. That Monarchy is of divine Institution.

2. That Hereditary Succession to that Monarchy is ordain'd by God.

3. That Kings are accountable to none but God, and therefore cannot be divested of their Kingdoms or Characters, but by God himself.

Which Positions he assumes to prove,

By the Laws of God,

of Nature,

Civil Law and

Common Law.

And

And with all this he happens to ken Logick, even to an *Enthymème*.

Now (bear witness) that I am not going further to contradict his sacred Notions, neither his *Posita* nor *Positiva*, *Postulata* nor *Pestilentia*. *Premises* nor *Conclusions*:

But shall leave them all as I found them (necessary Usage of wearing and tearing, reading and observing only excepted.)

But tho' I am not going to contradict him, I hope 'tis no offence to shew how he hath contradicted himself.

Being so unlucky in his Quotations, that the same Texts he brings to prove some one of his Positions, do always contradict some other of his Positions, and so overthrow the *English* of his *Fus Sacrum*.

To be sure he begins with Scripture,

(*In nomine Domini incipit omne malum.*)

Text 1. *By me Kings Reign, and Princes decree Justice.*

Then, if they decree Injustice, God dilowns them on account of their Religion, &c.

Text 2. *Samuel said to Saul, The Lord hath rent the Kingdom from thee, and given it to a Neighbour of thine.*

Then *Saul's* Kingdom was not Hereditary, and was taken from him on account of his Religion, &c. being not a Man after God's own Heart, as his Neighbour *David* was.

Text 3. *I anointed thee King over the House of Israel, and gave thee the House of Israel and Judah,*

And yet *David* had then six or seven elder Brothers, who (according to our Author's *Fus Sacrum*) ought to have taken the Sceptre before him.

Text 4. *Solomon swore, As the Lord liveth, who hath set me on the Throne of David my Father.*

But *Solomon* being but a younger Son of *David* by a seventh Venter, while *Adonijah* and other elder Brothers were living : where then is the Birth-right (which our Author saith God always favours ?)

Text 5. *God said to Jeroboam, I will rend the Kingdom from the hand of Solomon, and give ten Tribes to thee.*

Contrary to the Right of *Rehoboam*, Son and Heir of *Solomon*, if this *Fus Sacrum* be true.

Text 6.

Text 6. *The Lord shall raise up a King over Israel, who shall cut off the House of Jeroboam that Day. 'Tis God that raiseth the Poor out of the Dust, and lifteth up the Beggar from the Dunghil to set him among Princes, and to make him inherit the Throne of Glory.*

If Beggars then may be made Princes by Inheritance, what may not Princes be made *vice versa* ?)

Text 7. *David said, God was his Shield and Protector, who subdu'd his People under him.*

And yet *David* was forc'd to Fight, not only for his Conquests, but for his own Kingdom, against his own Son.

Text 8. *There is no Power but of God; whosoever resisteth the Power, resisteth the Ordinance of God.*

But it doth not therefore follow, that God never ordain'd any Power but that of Kings; or that it is lawful to resist all other Powers but Kings.

F R O M these Texts our Author, by way of Transition, passeth over to Instances of Kings.

1st Instance. *We find Kingly Power invested in the four Kings that invaded the five that liv'd in the Plain of Gomorrah.*

And why not in the five as well as the four ?

Tho' perhaps our Author is cunning; for it seems the five were beat, till *Abraham* rescu'd them from the four Conquerors, with 318 Men of his own Family:

Which shews those Kings were not very great Monarchs.

Nor (in truth) were the other eight any more than Subjects, or Homagers to *Chedarlaomer*, till they revolted.

Nor doth it appear that they had their Commission immediately from Heaven, as our Author would make all Kings to have.

And therefore methinks so great a Champion for Monarchy should have chose out some other Basis of it than this Example.

2d Instance. *That Abimelech was King of Gera.*

Pharaoh King of Egypt.

Melchisedeck King of Salem.

Moses King in Jethuran.

But

But I don't find him positive, That either *Melchisedeck* or *Moses's* Kingdoms were Hereditary; tho' I believe he might have been satisfy'd that they were not, and perhaps neither of them real (but only mystical) Kingdoms.

But to make amends for that, he's confident the Assyrian Monarchy descended from Father to Son for 1300 Years, from *Nimrod* the first King, without interruption.

Then *Nimrod* himself had not his Kingdom by Inheritance.

Nor doth he seem to have had much *Jus Sacrum* Blood in his Veins, being descended of the accursed Race of *Ham*, destin'd unto Servitude.

Cursed be *Canaan*, a Servant of Servants shall he be unto his Brethren.

FROM these Instances of Kings, our Author makes a Transition to the Judges that successively succeeded *Moses*; of which there being but one at a time, he infers God's constant Designation for Monarchy.

But how he can conclude an Hereditary Monarchy from a Successive Elective Justice-ship, is beyond my Logick.

But this he saith was before the Civil Government was well settled; but that when God came to settle it, he appointed *Saul* a King.

And this is the second time that he hath quoted *Saul*, appointed a King for Life only, as an Instance of Hereditary Monarchy.

From thence he passeth on to *David* and his Seed.

Then he quotes the Prophecy of *Jacob*, That the Monarchy should be Hereditary in the Tribe of *Judah*.

The Sceptre shall not depart from *Judah*, nor a Lawgiver from between his feet, until *Shiloh* come.

This happens to be no News to me, because long before this *Jus Sacrum* came out, from this Entail of the Jewish Sceptre, I publish'd a short Treatise.

That the Title of the House of *Hannover* to the contingent Succession of the British Monarchy, is a Title Hereditary and of Divine Institution:

As being conformable to this Institution of the Jewish Monarchy;

Monarchy ; besides which, there is not another extant by any special Ordination of God (altho all are by his divine Permission and Providence.

But this Entail of the Sceptre was to the Tribe of *Judah* in general, without special Limitations to the first and other Sons.

And as it was first entail'd in the general, so it was afterwards executed in the alternative, sometime in the Elder, and sometime in the Younger.

And in the first Instance of this Execution, the whole Race of *Shelah* (then the Elder House of *Judah*) were pass'd by, and the Sceptre deliver'd to the Descendant of *Pharez* (the Younger House) who ever after retain'd it till the Dissolution of that Monarchy.

Which I presume doth not quadrate with what our Author would have, by his general Maxim,

That God always favours the Right of the First-born.

(Always sometimes.)

Tho' the words strictly are true,

That God doth always favour the Right of the First-born.

And so he doth the Right of the second, and the Right of the third, and all the rest :

For shall not the Judge of all the Earth do Right ?

But the question is what that Right is.

The two Tables deliver'd by God to *Moses* upon Mount *Sinai*, are an Abstract of the whole moral Law, which is eternal, and not abolish'd by the Death of *Christ*.

I came not to destroy the Law, but to fulfil.

But with this eternal Law there is recorded a Law of Ceremonies and Sacrifices, and divers other Precepts, which were made but temporary only.

The Law of Ceremonies and Sacrifices was abolish'd by the offerings up of that eternal Sacrifice of *Christ*.

And several other Precepts were prescrib'd for the Use of the *Jewish* Nation only.

Some of which are since become Sin :

As that of one Brother's marrying another Brother's Wife.

Amongst these temporary Laws was that Law of the Birth-right,

right, by which the eldest Son was to have a double Portion only, or twice as much as any one of the rest.

But this being but a temporal Law, not incorporated into the eternal Law of the Decalogue, is not obligatory to the whole World, as the moral Law is.

But is changeable, according to the Times or Places in which Men happen to be born or to live.

And even in that there is Variety too.

As in *England* there are Divers Inheritances, of which some descended to the Eldest, some to the Youngest, and some to all the Sons alike.

And the old Custom of *Thanistry* in *Ireland* (*detur digniori*) left the Estate to the most worthy of the Family.

Which (in truth) was generally interpreted to him that had the greatest power to keep it from all the rest.

And for a quiet contrary reason, the *Borough-English* gave it to the Youngest Son, as most unable to help himself.

But there being such Diversities of Inheritances, no one can determine what is the Right of Elder or Younger, without distinguishing according to the Times and Places where they are born and live.

BUT our Author (to do every thing extraordinary) hath quoted Instances in Younger Sons, to prove the Birth-right of the Elder.

1. That *Abraham* obtain'd the Promise of the Kingdom for *Isaac* his First born Son.

Now (in truth) *Isaac* was his last born, and born after *Abraham* and *Sarah* had quitted all hopes of Issue.

2. That this Promise was renew'd to *Isaac* for his Son *Jacob*. And yet *Jacob* had then an Elder Brother.

3. That *Jacob* prophes'd of the Kingdom for *Judah*.

And yet *Judah* was but a fourth Son, and seems to have the Nomination of the Sceptre fallen to him, in default of his three Elder Brothers:

Reuben from Incest, and *Simeon* and *Levi* for Bloodshed.

So that these three were set aside on account of Religion, &c.

By which our Author seems cruelly to mangle his *Jus Sacrum* of Birth-right.

BUT to make out for this (and because *Functa juvant*) he saith that Priesthood was Hereditary, as well as Monarchy, and that the Son, or nearest Kinsman, always succeeded the Father, till *Aristobulus* thrust out his elder Brother *Hircanus*.

Which I presume our Author don't relate Historically only, but by way of Instruction, that this Succession in Priesthood may be reviv'd.

And then the eldest Son of an Archbishop, must be always Archbishop :

And so for Bishops, Deans, and the Inferiour Clergy.

And if no Sons, then the Function to go to Daughters ; for our Author makes all Inheritances alike, and depends much on the Daughters of *Zelophebad*, who inherited to their Father in default of his Issue Male.

Tho' this won't suit with Monarchy neither, unless he would have all Daughters to inherit the Crown together as Coheirs.

Which may convince us, That the *Jura Coronæ*, or Laws of the Monarchy, and those of Paternal Inheritances, are not suited to answer one another in every Point.

BUT to follow our Author :

From the Old Testament he makes a Transition to the New.

And first he is mightily pleas'd with the Law, which the Farmers of the Vineyard had got among themselves: *This is the Heir, let us kill him, and we shall have the Inheritance.*

Which our Author saith these Farmers had from the Light of Nature.

For saith he, *it is not to be presum'd, that they were skilful in human Laws.*

And in my Conscience I believe so too.

Nor doth our Author seem over-skilful in Divine Laws.

For that, in fact, there never were any such Men in the World as these Farmers; our Saviour putting forth this (as other Parables) by way of *Enigma's*, and not as real things.

Another Quotation he takes from our Saviour, *The Children of the Kingdom shall be shut out.*

From whence he infers, that God may translate Kingdoms from one Family to another, but not Man.

But doth not God Act by Man?

And if all Power be of God, then what is done by the Power of Man, is done by the Power of God.

BUT of all Texts he seems to cling closest to that of *Paul; If Sons, then Heirs.*

But this implies there must be something for the Sons to inherit to, which another Apostle hath elsewhere signify'd: *To an Inheritance incorruptible, and that fadeth not away, reserv'd in Heaven for you.*

But there are no such Indefeasible Inheritances among Men.

Man hath nothing on Earth, but what is corruptible and changeable by Time and Place: *Time and Chance happen to every thing under the Sun.*

Tempora mutantur, quoque nos mutamur in illis.

FROM these Texts (as the Laws of God) he makes a Transition to the Law of Nature.

By which he saith, *'Tis natural for Men to provide for their Children.*

And for this he appeals to every Man's natural Affection, That if he had never so much Possessions, he would leave them all to his Children.

What, all to his eldest Son only? For if not, it don't suit our Author's Purpose.

And

And in truth, natural Affection would be but a random Title to Estates, and perhaps to Kingdoms too.

Maximilian the Emperor having two Grandsons, *Charles* and *Ferdinand*, had intended the Kingdom of Spain for *Ferdinand* (whom he best loved) but was Disappointed.

FROM the Law of Nature, our Author passeth to the Civil-Law.

By which he saith, *That the Prince (much less the People who are under his Subjection) cannot take away the Succession that belongs to his lawful Heir.*

But this don't say that the Prince and People together cannot.

Nor is there any Succession belongs to the Heir, unless the Predecessor leaves him something to succeed to.

Then he falls into his *Jus Sacrum* again, *That Kingdoms are given by God, &c.*

But here he betrays the Shortness of his Memory.

For first he saith, *The Right of Succession is a publick Agreement between Prince and People, which obligeth both Parties.*

Whereas afterwards he affirms, *There's no Original Contract between King and People; and that all the King saith or doth to them is purely Voluntary, but that what they say or do to him is Binding.*

2. By this his Civil-Law, he hath made it out, *That the Renunciation of Philip Duke of Anjou to the Crown of France, is void against his Issue.*

Which I suppose is a Slip beyond our Author's present Commission.

Tho' (with our Author's leave) I apprehend the Maxim of the Civil-Law, to be a Reverse to what he would have.

The Civilians say, Hæredes facti, non nati.

No Man is Born an Heir, any farther than the Laws of his Country make him so.

And by their Law, if a Father by Will saith, *I make A. B. my Heir; that A. B. (tho' a stranger in Blood) shall inherit the Estate against the Son.*

Which shews that the Inheritance is annex'd to the Right of the Estate, and not to the Person of the Son; who

who during the Life of the Father, hath only a Chance to be Heir or no Heir, as the Estate shall be either left to him, or dispos'd from him.

FROM the Civil-Law, our Author passeth over to the Statute-Laws of all Kingdoms, but what are Elective.

But whence came Elective Kingdoms, if all be Hereditary ?

But he saith he should swell his Pamphlet too big, to enumerate all the Laws of this Kingdom, in favour of Hereditary Right, from the Conqueror to the Revolution in 1688.

An Emphatical Year ! But what need of Statute-Laws in favour of a thing that can't be otherwise ? (as he saith.)

For Instances he quotes,

1. That William the Conqueror took care to have Allegiance twice sworn to him and his Heirs.

That was to him and his Successors, Heirs of the Kingdom ; which happen'd to be William his Younger, and not Robert his eldest Son.

2d Instance. That William Rufus got the Subjects to swear Allegiance to him, being jealous of their Affections to his eldest Brother Robert ; Reasons of State inducing him to those Measures.

O-ho ! Now we have got to a fifth Law, Reasons of State : Anglice, *Arcana Imperii*, to rule the other four by.

But William Rufus having no Issue, our Author saith, he'll say no more of him, or any of his Successors, till Henry VIII.

Why if he won't, I can't help it :

But if he won't, I will.

For that neither this William Rufus,

Nor Henry I. (his Younger Brother)

Nor King Stephen,

Nor King John,

Nor Henry IV, V, or VI.

Nor Richard III.

Nor Henry VII. (without Conjunction with his Queen) did either of them succeed to the Crown of England, according to the Right of our Author's *Fus Sacrum*.

For that during each of their Reigns, there was in being one or other of the Royal Family nearer Ally'd in Blood to the Crown, according to the Right of Paternal Inheritances in England.

But these Breaches came to be Heal'd in the Person of Henry VIII.

By which I am fallen in with my Author again ; where I find he hath met with something he is mighty fond of, and hath made it his Pin-basket of Instances.

He saith, that by the Act 25 Hen. 8. the Remainder in the Crown (after Default of Queen Elizabeth's Issue) is limited to the right Heirs of King Henry VIII. for ever, by course of Inheritance, as the Crown of England hath been accusom'd and ought to go.

Which Statute (he saith) the Lords and Commons took an Oath to Defend :

And which, he saith, hath not been Repeal'd.

For (saith he) tho' some necessary Laws have been since made for the Security of our Religion and Civil Rights, yet the Right of Inheritance is still in Force.

For (saith he again) if the Right of Succession could be taken away, it might be ask'd by what Right the Kings of England assume the Title of Kings of France, when by the Consent of all the Estates of France, the Succession of that Kingdom was adjudg'd to Philip de Valois against Edward III. when otherwise by the Common Law, the Kingdom was due to Edward III. as Heir of his Mother.

Now by our Author's lusty Skip from William Rufus to Henry VIII. and his Blazoning this Statute at large, and Printing the Words [AS THE CROWN OF ENGLAND HATH BEEN ACCUSTOM'D AND OUGHT TO GO] in Great Letters ; and saying, that this Statute was sworn to and never Repeal'd ;

I find he hath singled it out as a Standard for his Chevalier, to demand the Crown of England by, as Heir at Law to Henry VIII. according to that Settlement which the Lords and Commons then swore to.

But those Lords and Commons are Dead.

And the present Lords and Commons have sworn to the present Settlements :

Which

Which are no ways Contradictory, but pursuant to that Settlement in *Henry VIII.*

Whenever a Fee (or perpetual Estate) is limited, the word *Heirs* is inserted, without which the Fee will not pass.

But this is so inserted as a word of *Limitation* only, without giving any Title or Property, either in Possession or Reversion, to the Son or next of Kin to him, to whom the Estate is so limited.

For whenever a Remainder in Fee, is limited to a Man and his Heirs, he himself, without his Heirs, may limit away that Fee again to whom he pleaseth.

So in this Case of the Crown, where the Remainder is limited to *Henry VIII.* and his Heirs, that Remainder remains subject and lyable to be limited again by the like Legislative Power, by which the former Remainder was Limited.

And pursuant thereunto, that Remainder hath been again limited by the two late Acts of Settlement.

By which there is nothing left for our Author's Chevalier, tho' he were the Person that he would have us think he is.

Nor is there any Right of the Crown left, to descend to any of the Royal Family, but to whom the same is limited by the present Settlements.

And such Limitations of Inheritances away from those, who would otherwise have a Right to succeed, are allow'd in all Estates of Inheritance.

For 'tis not what the Father *lived seiz'd of*, but what he *died seiz'd of only* that descends to the Son.

Therefore if this Chevalier *St. George*, (or any one else for whom our Author writes) are coming to claim any Inheritance of the Crown from *Henry VIII.* he may inform them (if he pleaseth) that 'tis otherwise dispos'd of.

And by the same, and with as good reason, they would claim the Crown as limited to *Henry VIII.* and his Heirs, they may also claim all the Crown and Abby-Lands, of which the same *Henry VIII.* was ever seiz'd to him and his Heirs.

And

And as for the Kings of *England* assuming the Title of Kings of *France*, notwithstanding it was determin'd against *Edward III.* by the States of *France*;

Neither *Edward III.* nor any King or Queen of *England* ever join'd with the States of *France* in that Determination: and therefore the Kings and Queens of *England* are no more bound by the Acts of the States of *France* (done without their Consent) than they would by any pretended Acts in *England* without their Royal Assent.

BUT to return to our Author, he tells us that he hath now discharg'd what he promis'd to prove, That Hereditary Succession to a Monarchy is of Divine Institution.

From whence he saith, *It necessarily follows that neither their Elections or Title are owing to the Voice of the People; which makes them independent of their Approbation or Dislike, and consequently not accountable to them.*

But as necessary a Consequence as it is, yet I find he thinks it necessary to try to prove it over again.

For this he saith, *It is a Maxim in our Law, as antient as our Constitution, That the King can do no Wrong.*

By which our Author would have us understand, That tho' a King should happen to do that which would be wrong in another Man, yet that the King, by his doing it, converts that Wrong into Right, according to that antient and laudable Maxim:

Turpia Cerdoni, Volesos Brutosque decebunt.

But this Maxim in our Constitution, *That the King can do no Wrong*, is well grounded:

For that there are known Laws of the Kingdom suitable to our Constitution, by which the King is to govern, and which if he observes he cannot err:

And whatever he Acts against them, is void and goes for nothing.

T H E N

TH E N our Author falls to enumerating the usual Texts for Duty and Reverence to Kings.

Which he saith the Republicans would attribute to good Kings only.

But he confutes them by saying, That tho' God may in his Rewards and Punishments distinguish between good and bad Kings;

Yet that there is no such distinction to be made by the People, who are to love and obey their Kings all alike, good or bad, merciful or cruel.

Why ay! for you know Subjects are but a parcel of Dogs or Swine: And you also know what's as good for a Sow as a Pancake.

But besides he tells us, That we ought to be more easy under a Tyrant's Government, because he is appointed by God to punish the Sins of the People.

In the nature of Confessors to enjoin Penance.

TH E N C E he proceeds to the Coronation-Oath. 'Tis granted, (saith he) that when Kings are set on the Throne, they are accusom'd to take an Oath: (for fashion sake, it seems.)

But to whom? Not to the People, but to God alone, who is the sole Avenger of the Breach of it. So the Fulgment of its Violation is to be refer'd not to the People, but to God to whom the Oath is taken.

But, saith he, the People swear expressly to the King, so as the People are bound to the King and his Heirs for ever.

And yet saith he, none of the Subjects are punish'd for Perjury in breaking their Oath; but for violating the King's Laws and Royal Majesty.

Wherefore (saith he) the Oath is not mutual (as is given out by Men of pernicious Principles:)

But the King swears to God,

And the People swear by God to the King.

And if swearing were not a Sin, I would swear that here are some of the nicest Distinctions of Swearing and Forswearing that ever I heard of.

But the Abstract of the whole is this:

That

That Perjury in a King is a Sin against God, but no Sin against Man.

And that Perjury in a Subject is a Sin against Man, but no Sin against God.

But what a Republican King was *Henry V.* (not the least Glory of the *Norman Race*) who refus'd to accept the *Hommage* tender'd him by the Nobles and Commons, till he had first taken his *Coronation-Oath*?

Giving them thanks for their *Good-will*, but saying, *That he would by no means accept of their Tenders, till he was Crown'd, and had taken on himself as serious Obligations to be a good King, as he could lawfully desire should be laid upon them to be Loyal Subjects.*

And when *Charles V. of Spain* insisted to have *Allegiance* sworn to him before he swore to the Observance of the *Laws*, there arose a Contest, which was at last accommodated by some particular Persons, first swearing *Allegiance* before his *Coronation-Oath*, and the rest afterwards.

BUT our Author (to distinguish Kings out of their Oaths) hath more Distinctions still.

There are (saith he) *two sorts of Limitations*; one by *Concession*, and the other by *Coercion*:

And that all the *Acts of Kings* are *Limitations of Concessions* only.

He allows that a King may if he please (like God) limit himself to his Subjects by way of *Concession* only, by granting them such and such *Laws*:

Which he saith is all the *Original Contract* between King and People.

And which yet (he saith) is neither *Original* nor *Contract*.

Not *Original*, because *Laws* are made by Kings: Therefore (saith he) *Kings must be before Laws*.

And had he Hung but one Bar's length further, *That Kings were before Men too*, he had made his *Sacrum* a *Sacrissimum*.

But God ordain'd a *Law* for the Kings of *Israel* (*Deut. 17.*) above 300 Years before they had a King.

C

Which

Which Law the Kings at their Coronation swore to observe as the *Jura Coronæ*.

2 Chron. 23. *Then they brought out the King's Son, and put on him the Crown, and gave him the Testimony, and MADE him King.*

BUT our Author makes a special Challenge to produce the Law that made the first King in England.

Why (*in promptu causa est*) The Law of Arms.

All Governments arose at first by Accident or Occasion, and increas'd by degrees to what they are.

Nimrod was a Huntsman before he was a King;

And from killing of Beasts, he became a Conqueror of Men.

He began to be a mighty one in the Earth, he was a mighty Hunter before the Lord.

And the first Kings by Increase of Power growing formidable to their Neighbours, put their Neighbours upon chusing Kings (or Generals) to match their Enemies.

And thus the *Israelites* once chose *Jephthah*: And for the Success they had under *Gideon*, they offer'd to chuse him King, and entail it on his Family.

Rule thou over us, thou and thy Son, and thy Son's Son; for thou hast deliver'd us from the hand of Midian.

But *Gideon* refus'd it.

But Wars breaking out again and again upon them, they ask'd of God a King to go in and out before them, and fight their Battels like other Nations.

And thus the *Romans* in time of War chose a Dictator for General, till at last one of those Generals detaining, by Force, the Power first deliver'd him by Consent, made himself Emperor.

And thus 'tis said that those *Saxons* in *Germany* (before their Invasion of *Britain*) were govern'd by twelve Cantons, who in time of War chose one General.

And having got footing here, they at first canton'd out the Country into eight Kingdoms.

Which was soon reduc'd to seven, call'd the *Heptarchy*.

And after that, the seven to six.

Then the six to two.

And

And last of all, the two to one, by King *Egbert*; who is therefore said to be the first Monarch of *England*.

And there's a Categorical Answer to our Author's Question; By *what Law the first King of England was made?*

BUT to return to our Author, who hath more News for us still.

The last he told us, was, That the King's Oath to the People was not mutual.

Now he tells us, That the Laws which the King makes are no Contracts, nor binding to him, being wholly Concessions on his side.

And for an Instance he Cites *Magna Charta*; which he saith begins our *Statute-Book*, and is solely from the King, of his mere and free Will.

And so, forsooth! because this *Magna Charta*; stands first in Mr. *Keeble's Statute-Book*, there must never have been any Laws or Statutes in *England* before.

Whereas the Articles in this Charter were the Antient Rights demanded by the Peers, and allow'd by *Henry II.* and King *John*, and after confirm'd by *Henry III.* and his Successors.

And if our Author had read it through, he had found the last words to be *Ratify, Approve, and Confirm.*

BUT our Author, from all these nice Distinctions hath made a flat Conclusion:

That the sole Legislative Power is in the King.

For which he cites the Form of the Acts:

Be it enacted by the King, by the Advice of the Lords, and the humble Petition of the Commons, &c.

And he hath put his &c. in a lucky place: for the very next words are, *And by the Authority of the same.*

Which words are inserted in all the Acts backwards to *1 Edw. 4.*

And from thence backwards, there are words that amount to it.

And

And 'tis strange that none of the Kings or Queens of England ever understood their own Prerogative, till this Chevalier's Attorney-General found it out.

But never too old to learn :

Better late than never.

This may soon be alter'd when the Chevalier comes.

'Tis but changing the Writs of Summons to Parliament into so many *Subpoenas ad Testificandum*, for the Peers and Commons to come and witness such Laws, as the King is going to make by himself.

And when they come, to be employ'd as Scriveners and Clerks to draw and ingross them.

But the Title of the Money-Bills must be alter'd :

And instead of, *An Act for granting an Aid to his Majesty, for the Uses therein mention'd*;

It must be, *An Act for granting an Aid by his Majesty, from his Subjects to himself, for such Uses as he shall think fit.*

And as for the Coronation Oath, since 'tis a thing only between God and the King, 'tis no matter to the Subjects to know the Contents :

And so the King may either take it in private, or let it alone, (as he pleaseth) and celebrate his Coronation as a Lord-Mayor's-Shew only.

BUT after all this, our Author hath Plumbs in his Pocket for us.

He tells us, *That tho' the King is not bound,*

By any Oaths that he takes,

Or Laws that he makes;

Being all but free Concessions only :

(And so he that gives them can take them away)

Yet he saith, *that if his King be kept in good humour, and not otherwise provok'd by rebellious Wives, Children, or Servants;*

That 'tis likely he may be kind to his Subjects :

But that they have no other way for it.

Why then I wish him a good Corn-cutter.

But why rebellious Wives put so close with Servants?

This Courtship won't gain Female Profelytes.

A Blessed Reformation !

The King to be *A-la-mode de France*,
And the Husband *A-la-mode de Spain*.

BUT since our Author hath so admirably perform'd his part, in making good his Title Page ;

All assist him with a Cast of my Office, to draw his Chevalier's Declaration for him in form, from the Model and Maxims of his *Fus Sacrum* :

That I may make good my Title-Page too.

The Pretender's Declaration:

JAMES the Third (by virtue of Depositions taken in Chancery) of England, Scotland, (but not France) and Ireland, Chevalier.

Whereas one *William Henry Nassau*, with divers tumultuous and malicious People, did in the Year 1688. make a Revolution ; by continuance whereof We have been hitherto kept out of these Kingdoms, contrary to all Justice and Equity :

In tender Consideration whereof, and for that such matters are properly relievable by Declarations, and a particular Act of Oblivion with general Exceptions :

We therefore of the Premises not being ignorant, do hereby of our certain Knowledge and Remembrance publish and declare our selves to be the sole rightful King of these Realms (except *France* as aforesaid) against all Occupiers and Possessors thereof.

And do thereupon demand admittance thereunto without Fraud or further Delay, according to the true Intent and Meaning of these Presents, and of two late Pamphlets publish'd on our behalf ; the one intitled *Fus Sacrum* ; and the other, *Membris of the Chevalier St George*.

And whereas we have been inform'd, that since the said Revolution 1688. and also aforesime for the space of 500 Years last past and upwards, the Crown and Royal Dignity

of

of our said Realms have been from time to time invaded and inroach'd upon by divers riotous Assemblies, who have taken on them to frame and devise certain things call'd Statutes, or Acts of Parliament, therein said to be enacted by the Authority of the King, Lords, and Commons, in manifest diminution of the sole Legislative Power of the King :

Therefore in Vindication of such our Right, We do hereby declare, That all and every the things aforesaid, call'd Acts or Statutes, made or said to be made by Authority of Parliament, to have been totally void *ab origine*. And therefore do legislate and enact, That all the pretended Records thereof be and are hereby abrogated, repeal'd and annul'd, to all Intents and Purposes whatsoever, (necessary Uses only excepted.)

And for preventing the like Abuses for the future, We do hereby of our selves and by our selves, in our own Person, and as a Noun Substantive only, enact and legislate, That from henceforth, instead of the Forms aforesaid, all Acts of Legislature shall run in Form following, viz.

Be it enacted by the King's most Excellent Majesty, with his self and by himself, of his own mere Will and Pleasure, without any Advice or consent of the Lords Spiritual and Temporal, or Commons, either in or out of Parliament, or Authority of the same; That, &c.

And We do hereby, of our selves, as aforesaid, legislate, That to the Coronation-Oath shall be added this Clause,

Provided nevertheless that this Oath shall be no way binding to the Crown, for preserving any Laws, Rights, or Liberties of Church or State therein mention'd; the same Oath being an Act of Concession only, and not of Obligation: And that the Violation thereof shall not be esteem'd any Sin against our Neighbour.

And whereas the Titles of the Crowns are no ways alienable from their Heirs; now pursuant to the said Maxim, and for Value receiv'd from his most Christian Majesty Louis XIV. We do for us and our Heirs grant and renounce the Right and Title of the Crown of France to his said most Christian Majesty and his Heirs.

And for quieting the Minds of our loving Subjects against Fears of our Displeasure for things past, We do hereby

hereby declare, That all and every of them, who shall without Fraud or further Delay, come in and submit themselves to our absolute Pleasure and Disposal, shall have our Royal Grant of Concession to enjoy their Lives and Estates during our Royal Will and Pleasure, (and Good Humour.)

[Except all and every Person or Persons, who in Council, Field, or Garison, either in *England, Scotland, or Ireland*, were any ways advising, aiding, or abetting the said Revolution in 1688.

And except all Persons, who since the 13th of *February* 1688. have Voted in either House of Parliament in *England, Scotland, or Ireland*.

And all other Officers, Civil or Military, who have taken the Oaths of Abjuration; (other than such of them who shall abjure the same back again.)

And except all Persons, who by Writing or Printing, Thought, Word, or Deed, have defam'd Us and our Title.

And except all Protestants whatsoever (not being Jacobites.)

And except all such Person or Persons, as We shall from time to time think fit to except by Name, on account of their Religion, &c.]

Some MEMOIRS of Two Chevaliers St. George, in the Reign of HENRY VII.

ALL Pretenders have an equal Liberty (with Poets or Painters) to call themselves what they Please

And our Author having call'd his Pretender Chevalier St. George, I call mine so too.

KING Edward III. had four Sons, neither of which came to the Crown, but the Descendants of each of them did.

I. Edward

1. *Edward the Black Prince of Wales*, who had Issue *Richard II.*

2. *Lionel Duke of Clarence*, from whose Daughter and Heir descended *Edward IV.*

3. *John Duke of Lancaster*, whose Son *Henry* came to be *Henry IV.*

4. *Edmund Duke of York*, from whom *Edward IV.* was descended by the Father's side.

Richard II. being Depos'd, and *Lionel Duke of Clarence*, and *John Duke of Lancaster* Dead, *Henry* (Son of *John Duke of Lancaster*) was invited to accept the Crown; which he did by the Name of *Henry IV.*

And left it to *Henry V.*

Who left it to *Henry VI.*

Which Three *Henrys* were call'd the Line of *Lancaster*.

Tho' during their Reigns, there were Heirs of the elder House of *Clarence*, intermarry'd into the House of *York*.

But in the Reign of *Henry VI.* *Richard Duke of York* began the Civil Wars between the two Houses.

Who being slain in Battel, *Edward* his Son prosecuting his Claim, recover'd the Crown (from *Henry VI.*) and died, seiz'd of it by the Name of *Edward IV.*

Leaving two Sons, *Edward V.* and *Richard Duke of York*, and a Daughter *Elizabeth*, and other Daughters;

And a Nephew, *Edward Plantagenet*, (Son of *George Duke of Clarence*, his next Brother:)

And *Richard Duke of Gloucester* his Youngest Brother, and two Sisters, (or some say Aunts;) *Elizabeth* marry'd to the Duke of *Suffolk*, and *Margaret* to the Duke of *Burgundy*.

Edward V. was proclaim'd; but before he was Crown'd, *Richard Duke of Gloucester* usurp'd the Throne, by the Name of *Richard III.*

Secur'd his Nephews *Edward V.* and *Richard Duke of York*, under Ground;

And sent his Niece *Elizabeth*, and Nephew *Plantagenet* Prisoners to *Hutton-Castle* in *Yorkshire*:

And was in quest after *Henry Earl of Richmond* (a remaining Descendant of *John Duke of Lancaster* by his third Wife) upon which the Earl escap'd to *Flanders*.

But

But King Richard having by this Usurpation and Tyranny, render'd himself odious to the People, they sent an Invitation to the Earl of Richmond, to come and accept the Crown, and to marry Lady Elizabeth, King Edward's eldest Daughter.

Which the Earl accepted; and Landing with an Army of 2000 Men. and being join'd by others, gave King Richard battel at Bosworth-Field in Leicestershire. 22 August 1485. where King Richard was slain, and the Earl Proclaim'd King by the Name of Henry VII.

Before he left the Country, he sent for Lady Elizabeth, and Edward Plantagenet from Huttbn-Castle, and sent the Lady to the Queen Dowager her Mother, but Plantagenet Prisoner to the Tower.

In October following the King was Crown'd, and the Crown'd entail'd by Parliament on him, and the Heirs of his Body, without any Enrail of the Reversion.

The 18th of January following, he marry'd Lady Elizabeth.

But the delaying her Coronation, and imprisoning Edward Plantagenet, had disgusted the People, and gave them an Impression of him, as having an Aversion to the House of York, whose Right they prefer'd to his.

And in order to blast his Title, it was rumour'd about that Richard Duke of York was not murder'd with his Brother Edward V. but permitted to escape, and was still living.

To carry on this Project, one Simon an Oxford Priest, undertook to get Duke Richard Personated by (one of the Priest's Pupils, a sprightly Lad of about the Duke's Age) Lambert Simnel a Baker's Son.

But another Rumour arising about the same time, that Edward Plantagenet was escap'd out of the Tower, (which seem'd more probable than the Resurrection of Duke Richard;)

Simon transform'd his Pupil Simnel, from Duke Richard to Edward Plantagenet.

By which, Simon ('tis said) aim'd at a Bishoprick.

The Sisters of *Edward IV.* (some say Aunts) being in the Project to trip up *King Henry's* Heels, that the Crown might revert to the House of *Tork*.

For tho' *Simon* buoy'd up *Simmel* with hopes of a Crown for himself, the Lad was only singled out for a Tool, to run the Gauntlet of Fortune.

But this being a Scene that would act better abroad then at Home, *Simon* sail'd with his *Simmel* into *Ireland*, where the Affection for the House of *Tork* was Highest.

Where 'tis said they made the first Address to the Earl of *Kildare* Lord Deputy, who being (or seeming) possess'd with the Pretence as true, first communicated it to the Nobles, and after let it take vent among the People:

Who (as the History saith) either out of Affection to the House of *Tork*, or Pride to give *England* a King, Proclaim'd *Simmel* King at *Dublin*, by the Name of *Edward VI.*

King Henry (upon this News) to convince the People of the Cheat, caus'd *Edward Plantagenet* on a Sunday to be brought from the Tower to *Paul's Church* in good Habit; where several Nobles and Gentlemen of his Acquaintance convers'd with him.

Which convinc'd the People in *London*; but the *Irish* turn'd the Imposture upon the King, as if he had dress'd up a counterfeit *Plantagenet* in *England*, to resemble theirs in *Ireland*.

And knowing that *John* Earl of *Lincoln* (Son and Heir to *Elizabeth* eldest Sister or Aunt of *Edward IV.* by the Duke of *Suffolk*) had some thoughts of the Crown, the *Irish* sent to him to come and join their *Plantagenet*.

The Earl having also receiv'd Letters about it from his Aunt the Dutcheß of *Burgundy*, sails over to her in *Flanders*:

Where it was consulted, that if *Simmel* succeeded against the King, he should be detected as a Counterfeit, and the true *Plantagenet* set up.

In order to this, the Dutcheß furnish'd Ships, and sent 2000 *Almain* Soldiers to *Ireland* under Colonel *Swart*, to assist *Simmel*; who upon their Arrival was Crown'd King at *Dublin*.

King

King Henry hearing that the Dutchess of Burgundy, and Earl of Lincoln were at the bottom, found he must Fight for the Crown again.

Simmel with his Army under four Generals, the Earls of Lincoln and Kildere, Lord Lovel, and Swart, Landing at Fouldness in Lancashire, was join'd by Sir Thomas Broughion:

And gave the King Battel at Stockfield near Newark;

Where the King had the Victory;

The four Generals kill'd,

Simmel and *Simon* taken Prisoners.

Simmel (known to be only a Tool) the King would not put to Death, but first put him a Servant in his Kitchen, and afterwards made him a Falconer.

Simon was committed to Prison, and never heard of.

And this was the Success of that first Chevalier.

BUT about five Years after (the History saith) the King began again to be haunted with the Ghost of Richard Duke of York, rais'd by Dutchess Margaret; who had Spies abroad to find out handsom Youths to make Plantagenets, or Dukes of York of.

For which there was brought to her a Son of Peter Osbeck, or Warbeck (a Convert Jew of Tournay, marry'd to Katherine de Faro) whose Business had drawn him and his Wife to London in Edward IV's Reign.

During which, this Son was Born, and being known in Court, the King had Honour'd him to gossip his Son by the Name of Peter; afterwards call'd by the Diminutive Name of Peterkin or Perkin.

And having perfectly learnt the English Tongue, and being a comely crafty Lad, was brought to the Dutchess:

Who keeping him with her in secret, instructed him in the common and secret Passages of King Edward's Family;

And describ'd to him the Personages of the King and Queen, and all their Children, and of several Courtiers and Servants at that time:

Adding to him Promises of the Crown, if he Succeeded.

And with these Accomplishments intended to send him to Ireland, at a time when King Henry should be at War with France.

But

But that he might not be suspected by coming directly from *Flanders*;

She sent him with a Privado to *Portugal*, to expect further Orders:

Where he had continu'd about a Year, when King Henry had declar'd War against *France*.

Then she sent him Directions to sail for *Ireland*, where he landed at *Cork*, assuming the Person of Duke Richard.

And drawing in Accomplices, he wrote Letters to the Earls of *Desmond* and *Kildare* to come to his Aid, (the Originals whereof the History saith are extant.)

Sometime before this, the Dutchess had gain'd to her Stephen Frion (King Henry's Secretary for French) who on discontent was fled to Charles King of *France*.

The French King (ready to embrace all Advantages against King Henry, and instigated by the Dutchess and Frion) sent Frion and one Lucas as Ambassadors to Perkin, inviting him to *France*, as resolving to Aid him against King Henry.

Perkin exalted with so great an Ally, sails from *Ireland* to *France*.

Where he was receiv'd and lodg'd in State, by the name of the Duke of *Tork*, and a Guard assign'd to his Person.

And the Courtiers (to please the King) seem'd to take it as real.

And thither came to him about an hundred Gentlemen from *England*,

But the History saith, that all this on the French King's part was but a Trick, to bring King Henry to a Peace.

And therefore upon the Entrance on the Peace at *Bulloign*, Perkin was warn'd away:

Who thereupon return'd to the Dutchess in *Flanders*, pretending (to all but the Dutchess) to be cast there by various Fortunes, as never there before;

The Dutchess seeming to make him as strange to her, saying, *She had been taught Wit by Simnel, how to give credit to any more counterfeit Stuff*:

And (in Company) would pose him with hard Questions, whether he were the Duke.

But then being satisfy'd with his Answers, she seem'd transported with astonishment at his Deliverance, as if risen from

from the dead, and reserv'd by Providence for some great Fortune.

And his Dismission from *France* she magnify'd as the greatest Testimony of his Sincerity, as being so considerable a Person, that the two Kings made him a Bargain of the Peace.

All which *Perkin* acted so well, that he was generally believ'd the real Duke; the Dutchess calling him Nephew, and assigning him a Guard of thirty Halberdeers.

This News came blazing to *England*, that Duke *Richard* was certainly alive.

And Sir *William Stanly* and others (in disgust with the King) espous'd *Perkin's* Cause, and sent over Sir *Robert Clifford* and another to *Flanders*, to give more certain Intelligence.

Sir *Robert Clifford* sent back word, that he knew the Person of Duke *Richard*; and that this was the very Duke.

Upon this, things seem'd tending to a Revolt.

But King *Henry*, to detect the Counterfeit, sent Spies into *Flanders*, and sifted out *Perkin's* Parentage abroad, and his Correspondents in *England* and elsewhere.

And by degrees the King won off Sir *Robert Clifford*, who knew most of the Secret.

Then the King sent Ambassadors to the Duke of *Burgundy*, to deliver *Perkin*:

Which the Duke excus'd, as being upon the Lands of his Mother-in-Law the Dutchess's Dowry, where she was absolute.

Whereupon the King banish'd the *Flemings* out of *England*, and the Duke the *English* out of *Flanders*.

But the King knowing that *Perkin* must depend more upon his Complices at home than abroad, executed several of them.

And Sir *Robert Clifford* coming to *England*, and impeaching Sir *William Stanly*, he was beheaded.

Perkin finding his Friends going down the wind, resolv'd to pass into *England*, and to try his Fate, by setting up his Standard on the Coasts of *Kent*: where he arriv'd and cast Anchor near *Sandwich* in *July*, with a despicable number of Desperadoes of several Nations.

And

And to sound the Affections of the People, sent some of his Men on shore, boasting of the Power that was to follow. But most of them were kill'd by the *Kentish* Men, and 150 taken Prisoners, who were afterwards executed.

Perkin hereupon returns to *Flanders*, and from thence again to *Ireland*.

But finding things there settled against him, he was advis'd to seek Aid from the King of *Scotland*, (ill affected to King *Henry*.)

And getting Letters of Recommendation from *Maximilian* and the *French* King, he arriv'd in *Scotland* with a good Company, and was there honourably receiv'd by *James IV.* in presence of his Nobles.

Before whom *Perkin* made a Declaration or Narration (almost half as long as our Author's *Jus Sacrum*) asserting himself the right *Richard*.

But said, as to the manner of his Escape, it was fit to pass in silence, in respect to some living and some dead.

Comparing himself to little *Joas*, sav'd alive from the Tyranny of *Athaliah*.

[Let Pretenders alone for quoting Scripture.]

And so cast himself into King *James's* Arms, for Aid to recover his Kingdom of *England*.

To which the King answer'd, *That whatever he were, he should not repent him of putting himself into his Hands.*

And after entertain'd him as Duke of *York* and marry'd him to the Earl of *Huntsley's* Daughter, the King's Kinswoman.

Not long after, King *James* with an Army (and *Perkin* with him) enter'd *Northumberland*.

And *Perkin* sent a Proclamation before him, in the name of *Richard* Duke of *York*, true Inheritor of the Crown of *England*:

Therein offering a thousand Pounds, and a hundred Marks *per ann.* for taking or killing King *Henry*, (by the name of one *Henry Tudor*.)

But King *James* observing none of the Country flocking into *Perkin*, thought he would prove of nouse to him in that Expedition:

And

And so proceeded no further than *Northumberland*, which he ravag'd with his Army.

At which *Perkin* (to shew himself the true Parent of his Country) told King *James*, That he had rather lose his Kingdom, than purchase it with the Blood of his Subjects.

To which King *James* reply'd, (half in sport) That he doubted he was careful for what was none of his own.

However, *Perkin* returns with King *James* into *Scotland*.

During this, the *Cornish* Men in *England* rebel'd. and came up towards *London*; but were routed at *Blackheath*.

And the *Scots* invade *England* again; but on a Truce contracted, *Perkin* left *Scotland*, and with his Lady and some Followers landed again in *Ireland*.

Where the *Cornish* Men sent to him to come into *Cornwall*.

Which he did, landing with about 120 Men at *Whisford Bay* :

To whom were gather'd about 3000 more.

Upon this, he puts forth a new Declaration, with Invectives against King *Henry*, and large Promises to the Subjects:

Stiling himself *Richard IV.* King of *England*.

And first they besiege *Exeter*; but the Forces of the Country coming against them, they remove to *Taunton*.

From *Taunton* he fled by night with about sixty Men, and took Sanctuary at *Bewly* in *Hampshire*.

King *Henry* leaving a guard on the Sanctuary, sent for the Lady *Katherine Gourdon* (*Perkin's* Wife) and entertain'd her honourably, and gave her an Estate for her Life.

And *Perkin* submitting to quit Sanctuary, was afterwards brought to Court, but not into the King's presence; tho' the King (for Curiosity) saw him out of the Window.

And when the King went for *London*, *Perkin* was brought after him with a Guard, and led on Horse-back to the Tower, and so back to *Westminster*;

And examin'd as to his Pedigree, but not his Accomplices.

Escaping from his Keeper, he was retaken, and put in the Stocks; where he read his Confession.

And was then sent Prisoner to the Tower.

There

There getting to *Edward Plantagenet*, he put him, as 'tis said, upon a Project for making their Escapes;

Which being discover'd, *Perkin* was soon after executed at *Tyburn* for Treason, where he read again his Confession, and took it upon his Death to be true,

And thus ended this second Chevalier.

E*Edward Plantagenet* was soon after Arraign'd and beheaded.

which the People thought hard Usage.

And in him the Male Line of the *Plantagenets* ended.

NOW if I am ask'd what I have repeated these old Stories for?

I can't well tell.

But by it we see that Pretenders to Crowns are no new thing.

And to have great Persons at home and abroad abetting them (some knowingly and some ignorantly, some cunningly and some foolishly, some for one end and some for another, and some for no end at all but Variety) is also no new thing.

And the History tells us, That *Perkin* had so possess'd the People with his Pretension, that he himself began to suspect whether it was not true.

And there's another Historian would still have his Readers think, That *this Perkin Osbeck was not Perkin Osbeck, but the very Richard Duke of York which he assum'd to be.*

But it seems the Majority in those Days were of another mind, (and with good reason.)

Now this seems something of the Case of the present Chevalier.

Some think him the real Son of King *James* and his Queen:

Others think there was Legerdemain in the Midwifery, (notwithstanding the Depositions in our Author's *Memoirs*)

and

and especially since his Birth was so certainly predicted to be a Male, and reported about Town Two hours before the time of Delivery in the Depositions.

Others think there was a Change in the Cradle, of which there are violent Suspicions in Print.

And some others are not much concern'd or careful in this matter one way or other: with this difference only; That were there no Suspicion in his Person, his Blood would have protected him from the Language he hath drawn on himself by assuming the Crown.

But be the Fact of his Birth as it will, he is but a Pretender to the Crown without Right, being legally excluded: (besides his Attainder.)

And that with the highest reason, if there were no other, (as a Papist.)

A Disability to which her Majesty hath subjected her own Issue, should they fall under it:

And by which all the intermediate Relations between her Majesty and the House of *Hannover* do stand excluded, without any Affront or Dishonour to them.

Our Author indeed has prefer'd his *Jus Sacrum* as an Indictment against those Settlements, for stealing the Crown from his Chevalier; in hopes (as should seem) one time or other to get a pack'd Jury, who may find it *Billa Vera*.

But as bad as those Acts of Settlement are treated, I am glad we have them:

And that we had them when we had: and that there is a Protestant Branch of the Royal Family left (as a *Teil-Tree*) to inherit the contingent Succession of the Crown.

And tho' (to save our Author's Longing to know by what Law the first King of *England* was made) I took occasion to mention Monarchy as an Accession of Power, proceeding by gradation from lesser Governments;

I am not thereby raising a Dislike of Monarchy, or wishing a Return of it into any other Government.

But on the contrary, admiring that Perfection of Policy in the Constitution of the Monarchy of *Great Britain*, by which the Head is cemented to the Members, in the compleat Body Politick of Queen, (or King) Lords and Commons.

And from this Constitution it is said, That the Kings (or Queens) of *England* never die.

For that tho' their Persons die like other Men.

Yet the Body Politick surviving, the Successor immediately fills the Throne, without any new Election.

For which reason, the Kings, Queens, and Parliaments of *England* have been so careful not to leave that Succession doubtful.

And therefore to prevent the Descent of the Crown to any but Protestants, the late Acts of Settlement were made.

And this is the Hook which King *William* left in the Pope's Nose:

And which her present Majesty hath happily clench'd by the Union, with the Succession of the Crown in the Protestant Line.

And now because his Holiness's Bulls (in *Parchment* under the leaden Seal of the Fishermen) are not at present current in our Country.

His Emiffaries squib them abroad in Papers and Pamphlets of *Jus Sacrum*, &c. cursing and damning all the Law and Law-makers, disabling Catholicks from the Crown on account of their Religion.

And yet those Holy Fathers (and Holy Sons) of *Rome*, would never let the Protestant Kings of *France* rest on the Throne, till they had declar'd themselves Papists; and after that, murder'd them, as being not cruel enough to Hereticks.

And yet again they would now dispense with their Catholick Chevalier to turn Heretick, to bring the Crown of *Great-Britain* again under the Pope's Paw.

(Any thing to get some *Peter Pence* in an honest way.)

And yet in both these Extremes they would be esteem'd infallible.

And tho' they use but little Scripture at home, they are very copious in it abroad:

And tho' they pray in *Latin* only, they can curse in all Languages when things don't go their way.

Otherwise they are good humour'd (as our Author saith his Chevalier will be, when he is pleas'd.)

And so is some body else;

Form

From whom, *Libera nos Domine.*

And after all this, perhaps some of the Pretender's now pretended Friends may have no better Thoughts for him, than those Pretender's pretended Friends then had for them; who (had they Succeeded to Dethrone the then King) were (at best) only to be paid for Acting, and sent Home again with something to drink their Masters and Mistresses Health that employ'd them; there being then other Takers ready for the Crown, of whose Persons there was no Suspicion.

Nor do I think that all this Dust is now rais'd so much to set up the Pretender, as to pull down (the Bulwark of the Church and State) the two late Acts for Settlement of the Crown.

Against which, such Doctrines as this *Jus Sacrum* are spread about, hoping the People will of themselves make the proper Application when time serves.

And I hope so too.

But I remember an ingenious Gentleman, who fancying he had found out the perpetual Motion in the Mathematicks, had all the parts of his Scheme fram'd in pieces by the Mechanicks: but being put together, he discover'd one Fault in it, *That it would not go.*

Now I must needs say, that these *Jus Sacra*, &c. are pretty ingenious things; but being examin'd by the Test, they discover one Fault in themselves, *That they are not true.*

A Country Farmer observ'd, *That he never knew a Man do a good Day's Work, that eat two Messes of Porridge to his Breakfast.*

And I believe one might hold odds of Six to four, That a Man who begins his Argument in a Triangle of two Adjectives to one Substantive, writes himself out of Breath before he has done.

Indefeasible-Hereditary-Right,

Is a pretty Amusement enough for a Motto upon a *Sundyal.*

But when the Inventors of it try to explain it, and tell what they would have by it, it terminates in a Jest:

Definit

Desinit in piscem Mulier formosa superne.

But that I may not take all the Quarrel on my self:
If these *Fus-Sacrum* Divines can convince the Lawyers,
I'll knock under Table.

The Lawyers have a common Term among them, of
being seized of an Indefeasible Estate of Inheritance.

But they say with it, That whoever is so seiz'd, may alienate that Inheritance from his Son or Heir Apparent, without their Consent; *For that every Man hath his Heirs in him.*

But these *Fus-Sacrum* Lawyers deny that; and say, That the Inheritance is lodg'd in the Son or Heir expectant, which cannot be defeated of that Expectancy by Father or Ancestors.

But should these Gentlemen turn this their Law into Practice, and ride about as Attorneys-Itinerant, delivering Ejectments against all the Lands in the Kingdom, alienated by Ancestors from their Heirs Expectant:

Would they not deserve (think you) to be indicted for Barretors?

Why then should the Legislature be Condemn'd, for declaring those to be Traytors who attempt to disturb the Peace of the Realm, by Libelling the Settlements of the Crown?

But won't they turn the Libel upon me?

If they do, I have *son assault demesne* for it; They began first.

They have had their Saying,

And I have had mine.

And if they claim Privilege (as Plaintiffs) to have the Reply, I submit to the Court.

But if I don't mistake them, they are but as *Coventry-Bowlers*, who play their best at first.

THE END.



Utrecht, May 2. Most of the Ministers have receiv'd in Print, under a Cover, the following Protestation of the Pretender to the Crown of Great-Britain, in Latin.

Jacobus Rex, &c.

In English thus:

James III. by the Grace of God, King of Great Britain, France and Ireland, Defender of the Faith. To all Kings, Princes, Republicks, &c.

Since after a War so long and Pernicious to all Christendom, all Sides seem to be ready to come to a Peace, and are speedily about to sign it, without any Regard to us. We thought it fit and necessary, by this solemn Protestation, to assert our undoubted Right against every thing that may be done towards the Diminution of it, and our Loss.

'Tis not our purpose to insist at large upon the Series of what has been formerly unjustly done against us, since those things having been transacted in the Face of the World, are by consequence so well known, that they need not be told; therefore I cannot think any one can doubt of the Justice of our Cause.

Nor indeed are we only mov'd with the Condition of our own Affairs; but being incapable of changing of our Affection towards our Subjects, we cannot without the most sensible Grief behold, that neither their Blood nor their Wealth has been hitherto spar'd to support the great Injustice that has been done to us, and that they are at last reduced so far, that if a Peace be made exclusive of us, they must necessarily become a Prey to Foreigners, and at last be Subject to their Empire.

And since we understood that the Confederate Princes have no Regard to our Right, we thought our selves most indispensable obliged to our selves, Posterity and Subjects, to endeavour as much as in us lyes, that we might not seem by our silence to consent to what may be transacted to the Prejudice of us, and the Lawful Heirs of our Kingdoms.

Therefore,

‘ Therefore, we solemnly, and in the best Form we
‘ can, protest against all that may be agreed or stipulated
‘ in Prejudice of us, as being void by all the Laws in the
‘ World, for want of Lawful Authority.

‘ We likewise protest and declare, that if there be any
‘ Defect of Form in this Protestation, it shall not be any
‘ way to the prejudice of us, our Lawful Heirs, King-
‘ doms or Subjects; and by these Letters seal’d with our
‘ Great Seal, we reserve entire to our selves all our Rights
‘ and Claims, and declare that they are and shall be Safe
‘ and Entire.

‘ In the last place, we protest before God and Men, that
‘ we shall be free from all Blame, and that the Cause of
‘ those Calamitys, which the Injury already done us, or
‘ that may be done us hereafter, may bring upon our King-
‘ doms, and all Christendom, cannot be imputed to us.
‘ Given at St. Germans April 25, A. D. 1712, and of our
‘ Reign the 11th.

J. R.

By the King himself, with his own Hand.

F I N I S

